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CONTENTS

EDITORIAL.

THE JUBILEE MEETING—UP TO DATE 273
ONLY THIRTY DAYS MORE . . 274
JUBILEE SHARE FUND—PARAGRAPHS . 275

THE SOUTH.

A NEGRO UPON SELF-HELP AND SELF-SUPPORT 276
BEACH INSTITUTE, SAVANNAH, GA. . 279
BALLARD NORMAL SCHOOL, MACON, GA. 280
BREWER NORMAL SCHOOL, GREENWOOD, S. C. 281
TALLADEGA COLLEGE COMMENCEMENT 282
SNAP SHOTS AT TALLADEGA STUDENTS 283
ALBANY NORMAL SCHOOL, ALBANY, GA. 285
CHANDLER NORMAL SCHOOL, LEXINGTON, KY. 286
EXTRACTS FROM LETTER OF A SOUTHERN PASTOR 288
LETTER FROM A FORMER STUDENT . 289
GRAND VIEW CHURCH 291

THE CHINESE.

VISITS TO THREE MISSIONS . . 292

BUREAU OF WOMAN'S WORK.

THE ASSOCIATION JUBILEE . . . 295

SHARES JUBILEE YEAR FUND. 298
RECEIPTS 299

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"I GIVE AND BEQUEATH the sum of ——— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

THE

AMERICAN MISSIONARY

VOL. L. SEPTEMBER, 1896. NO. 9.

THE JUBILEE MEETING.

The semi-centennial of the American Missionary Association will be celebrated in Boston, October 20–22, opening at three o'clock Tuesday afternoon. A great and inspiring convocation is anticipated. Speakers of national reputation have been secured. A large and interesting industrial exhibit will be opened. Representatives from our mission fields and a new band of Jubilee Singers will be heard throughout the meetings.

Directions as to membership and correspondence will be found on the last page of the cover. Fuller details as to the entertainment of delegates, reduced rates at hotels and in traveling fares, will be given in due time through the religious press.

UP TO DATE.

For the first ten months of our current fiscal year our expenditures have been $53,000 less than for the corresponding ten months three years ago. They are $37,000 less than for the first ten months of the next year. They are $13,000 less than last year. These facts indicate the severity of our retrenchments.

We have most earnestly hoped for such a large increase of benefactions as would greatly reduce our debts. Up to this time our receipts are nearly $25,000 greater than at this date last year, but they are $11,000 less than at this time year before last. That year closed with a debt on its operations of $66,000, and last year with an additional debt of $30,000. Thus far this year we have not only saved ourselves from debt, but have gained $8,000 on the debts of the previous two years.

This is a favorable difference of $38,000 between our financial standing now and that at this date last year. This advance has been made possible only by the sympathetic and generous responses from many givers and churches which have cheered the presentation of our work. Very many others have promised future aid which will lift the burden. But, for the time being, we have had to maintain our standing chiefly by making continued reductions of expenditures. This has been a difficult and sorrowful task. In answer to numberless appeals in behalf of the ignorant and suffering, we have had to explain constantly that the refusals of the Association were due, not to lack of sympathy, but to lack of means. In general, the Association can administer only the means confided to its charge. Its historic and permanent policy has been against incurring a debt. Its careful and conservative forecast two years ago encountered, like all similar benevolent work in all the denominations, a sudden and serious reduction of receipts. The next year it provided a much diminished schedule of expenditures, but this was met with a further additional reduction of support.

Therefore, the task now set to the Association is to carry on only what work it can while recovering what has been already expended in these mission fields. We believe this recovery can be made. We are most grateful to the churches, mission societies, and individual givers who have so generously come to our help in this difficult and trying year. From the promising responses which reach us, we can but believe that very many more are planning for the relief of these missions in their distress. Just how public attention is concentrated on national issues of so perplexing and doubtful a character that every enterprise, whether of business or of benevolence, waits upon their settlement. We hope and pray that the coming months may lift the clouds and pour prosperity again throughout all these vast mission fields.

ONLY THIRTY DAYS MORE.

At the time these lines reach the eyes of most of our readers, only thirty days will remain of the fiftieth year in the work of the American Missionary Association.

We look forward to these few days with anxious hope. Pastors, officers of churches and missionary societies, and individual givers have intimated to us that they will co-operate in making this fiftieth year a Year of Jubilee. Again and again our anxious inquiries have received the kind assurance that the year shall not close without the uplift of special help to the Association.

Many churches and many givers have fulfilled this purpose. If all had done as well, we should now be rejoicing over emancipation from all indebtedness.

We earnestly plead for personal contributions from individual givers. After all, it is upon the many individual gifts, however small each one may be, that the success of this work must now mainly depend.

We ask as earnestly that each church which has not hitherto contributed to the support of this mission work will do so now.

We respectfully request that the treasurers of churches and mission societies will now send us contributions already taken in behalf of the American Missionary Association, or balances remaining in their hands according to church plans, of proportionate contributions.

Shall not these thirty September days in the book of life record the special consecration in thousands of hearts of sacrificial service in gifts to God's poor ?

JUBILEE SHARE FUND.

It will be seen in the record of this month that the Jubilee Share Fund now aggregates pledges of over $14,000. This is a beginning, a good beginning, but a beginning only. We hope these coming September days which close our fiscal year will bring a vast increase of pledges to the Jubilee Share Fund. We know that numbers of our friends have been planning for it and looking forward to taking their part in this great and useful Christian service. "Now is the accepted time."

From Massachusetts—"Please find inclosed check for $50 for the Jubilee Year Fund, in memory of my dear father. His heart was ever with your good work to the very end of his life."

From a Tennessee A. M. A. Missionary—"Wife and I join the Jubilee contributors. Find $50 for one share. We wish we could multiply this by a hundred."

From Massachusetts—"Please find from two friends in Boston $50 each, which has been intrusted to my care for the share fund; and I gladly send it to help on the share fund."

From Connecticut.—"It gives me pleasure to send you $2,000, as a donation from our church to the American Missionary Association. Also inclosed $785 as our annual contribution for the current expenses of the Association, not for the debt."

From Iowa—"Inclosed find $18, my donation to the work of the American Missionary Association. It is probably my last donation as

my age (past fourscore) and poor health warn me my time is short in which to serve the Lord in this world."

From Connecticut—"I was not home last Sunday when the annual contribution for the American Missionary Association was taken up, and as I do not wish to miss having a little share in the good work of your society I will inclose my check for $10 for the work."

From New Jersey—"I am glad to be able to send the inclosed amount from the Presbyterian Sunday-school of this place. For several years we have been giving to the work of the American Missionary Association, and each year is an advance on the previous year in amount. May you all be abundantly blessed in your spiritual as well as your financial welfare."

From Massachusetts—"Inclosed find $5, which my sister before her death desired me to send to the cause she labored for so many years, and which was dear to her when her heavenly Father called her home."

From Ohio, inclosing $5—"It is a pleasure to be able to carry out the wish of my dear husband. Ever since the organization of the American Missionary Association we have been small contributors, though Baptists. God bless and support your work."

The South.

A NEGRO UPON SELF-HELP AND SELF-SUPPORT.

BY REV. ORISHATUKEH FADUMA, TROY, N. C.

One reason why the question of self-help as it relates to the Negro is so difficult of solution, is his previous condition of slavery.

Slavery was first and last selfish. The training received by the Negro under forced labor had no ethical meaning. The Negro labored, but was not taught the dignity of labor; he did not find any dignity in it. If there was any, his masters would have labored as he did, but the Negro served as the cat's paws to get the nuts from the fire. The fire burnt him severely, but he had not the benefit of the nuts. Thus the moral and ethical benefit which he might have received from labor was lost. Let our moralists ponder over this. The Negro's masters did not believe in self-support during slavery; they were supported. Now that his freedom is secured, the Negro also would like to have and hold as the masters did.

The result of this forced selfish labor may be briefly summed up thus. The Negro by training and example became prejudiced against severe

struggle and toil, physical or intellectual. He is now distrustful of attempts made to induce him to labor. He is willing to let somebody else do the work while he reaps the benefit, just as his masters did during slavery. Thus slavery became a foe to true Christian manliness, self-respect, and faith in one's self and others. It took 200 years to force these traits into the Negro's being. It was destructive of all that is uplifting to his soul. There is now a reaction going on. Unless the forces of the Christian schools and churches are applied with energy, the work of construction will not soon overcome that of 200 years of destruction.

Foremost in the education of the Negro along the line of self-support is the American Missionary Association. That the policy of the Association regarding self-help is not theoretical, but practical, may be seen in the statement of Rev. Dr. Beard concerning the work in the South, before the National Council for 1895. He says: "We are realizing also that the independent methods of Congregational polity develop self-help. These churches each year are bearing a larger part of their own support. When it is remembered that formerly their preachers were seldom paid anything, it can be understood that this new way of church life is full of meaning."

The Association states in emphatic and unequivocal language its belief, founded on long experience, in an indigenous ministry. As Dr. Beard says: "Our general policy has been to prepare the race to save the race. This is based upon the conviction that in the long run, and in the large view, the most effective way to lift up the masses is to do what we can to help the relatively few to climb into higher intellectual and moral power."

One means toward the solution of this problem of self-help is the industrial solution. Many overlook it because they think the Negro has already had *much* of it in his past history. But the Negro has never had the *best* of it. His industrial training before the war was immoral as well as unscientific. The industrial education of the Negro then was carried on without mental and moral culture; now the head, the hands, and the heart are the triplets which must control his development. Before the war he was simply a machine in industry; now he is to be trained as a living soul. Before the war he had some restraint through industrial work, but it was physical, not moral. The education which the coming twentieth century requires of the Negro through industry will be imperfect unless it shall be permeated with the best and purest of ideals. It is also a recognition of the fact that man is more than a physical creature; he is a combination of the physical and the spiritual. It must be two natures working in harmony with each other's development.

The modern industrialism is a combination of preaching and practice. It has in it a larger conception of God's Kingdom as seen in the world of matter. If it is not the highest conception, it is not the lowest, and should not be despised in the education of a race just emerging from ignorance. One has only to see the Negro in the plantations of the South, and observe his methods of work, to be convinced of the necessity of industrial training as a means toward self-help. Look throughout these farming districts and you will see houses fit for pigs to dwell in rather than men; you will eat food the mode of preparation of which is unworthy of a human being; you will see women in laundry work who have never seen a washing-machine all their life; and gradually the idea will flash into your mind that industrial training is needed.

The question may be asked, What is the American Missionary Association doing along these lines of self-help and independence? Much has been done, and is being done. The Association has not said much, but it is doing much. This is better than saying much and doing little. At the present time, when much is said about the industrial development of the South, there is danger of following the crowd whose ideals are not the highest. The popular cry is for a rejuvenated South, a South with prosperous mills and factories, and the Negro with it. The Association has wisely kept out of this, and yet has done more than any other organization toward the industrial independence of the people. It was the first to start industrial schools for the Negroes. Its first industrial school was founded at Talladega, Ala., in 1867, where it now works about 300 acres of land. Modern farming in its most important branches is taught here. In connection with the school are popular lectures, which are listened to, and scattered by the students throughout the country. White and black farmers are being improved by them. The instructor in farming, a graduate of the Amherst Agricultural College, is both scientific and practical. In the same school, at Talladega, young men and women are taught various other branches of industry.

Tougaloo Institution, in Mississippi, has a farm of 500 acres, which supplies cities in the Northwest with her produce. There are no less than fifty industrial schools under the American Missionary Association, not to mention independent schools, which are largely fostered by Congregational influence. The reflex influence of these industrial schools upon the whites is marvelous.

While we labor to plant seeds of true manhood in the hearts of the people, we recognize the fact that there must be a going-out and a taking-in. The involution of the race must precede its evolution. It therefore requires time to see fruits. Time will tell; it is already tell-

ing. With boards devising, and schools, churches, and pastors formulating, methods to bring about the solution of the problem, we shall reap an abundant harvest. When it is known that the larger portion of the colored race in the South is still living on the plantations, practically untouched by the Christian influences of this century, living without God and not touched by our mission work, it accentuates the imperative duty of the churches and pastors of churches to hasten the work of self-support. In concluding, I emphasize the following points:

1. That the work of educating a race to manly independence requires time as well as energy.

2. That it behooves all teachers of the race to do their utmost to rid the minds of the people of those ideas of slavery which strike a blow at their independence.

3. That the position taken by the American Missionary Association is the true one in preparing the people for self-support, and thus toward the self-support of our churches.

4. That while recognizing the difficulties in the way of self-help and self-support, many, if not all, can be removed if all the churches put their shoulders to the wheel, and both teach and practice this, and do all they can for their own support, rather than seek to have everything done for them.

BEACH INSTITUTE, SAVANNAH, GA.

MISS JULIA B. FORD.

After another all too swiftly fleeting school year, the commencement season is ushered in by the very able baccalaureate sermon delivered to a large and appreciative audience by the Rev. J. J. Durham, one of the colored pastors of Savannah.

On Tuesday there are oral examinations in the classrooms. On Wednesday, palms, magnolias, cape jasmine, and wild bamboo-vine have lent their charm to render the chapel a fragrant abode of beauty. "Old Glory" hangs here and there upon its walls. The large flag which each morning through the year has received, after the singing of a patriotic song, the salutations of the assembled students, has given place for this occasion to the inspiring words of the Latin motto, "*Ad astra per aspera*," which in bold relief gleam out from a star-bespangled field of blue above the platform.

Through the dense crowd which overflows the chapel and throngs the adjoining rooms, to the notes of a march on the piano, the Ninth Grade enters and stands to receive the graduating class, who file to their places on the platform. With what swelling of heart are they silently greeted, and how dear and noble a band do they seem to fond,

self-sacrificing parents, and to the teachers who have labored to bring them to this the proudest day of their young lives. The class is one of the largest which the Beach has ever graduated—four youths and thirteen girls. The salutatory and essay, "What Can a Woman Do?" earnest, suggestive, and pleasingly delivered, was followed in due order by recitations, all rendered with spirit and grace, and winning enthusiastic applause. The declamation by one youth, of President Lincoln's address at Gettysburg, and the orations, by two others, on race questions, receive due meed of appreciation.

In the cantata, "The Ivy Queen," all the girl graduates take part, and the ivy crown is placed on the brow of the valedictorian, who is a keen-minded young girl of the pure Negro type. Her essay and valedictory, "Character-building," is a worthy production. It was an inspiring thing to look into the dark but perfectly radiant faces of her father and mother, when, after the exercises, they came, all too full for verbal expression, to grasp the hands of teachers.

After the class song is sung, diplomas bestowed, the in-coming senior class welcomed, and the announcement made as to the one whose rank in her studies entitles her to a free scholarship for the ensuing year, a brief but most excellent address is given by a young colored physician of Savannah, whose ability, culture, high moral worth, and nobly unselfish ambitions fit him to stand as a model to our students. The newly made alumni meet teachers and friends in the Teachers' Home for refreshments and a good, happy time generally; and in the midst of it all one of the workers of Beach is surprised by a token of appreciation in the form of a beautiful gift from the graduating class. Our orator of the day, after some consultation, proposes to the class of '96 the forming of an alumni association at the opening of the next year, and then soon all disperse and a successful school year is reckoned with the past.

BALLARD NORMAL SCHOOL, MACON, GA.

BY MISS LINCOLNIA C. HAYNES.

The Commencement Exercises of Ballard Normal School began with the Junior Exhibition. At the time appointed every seat was taken and there was scarcely standing room. The greatest interest was manifested by all present, and at the close of the evening, when anxious parents and interested friends crowded around with beaming faces to express their satisfaction and appreciation, each teacher felt amply rewarded for the arduous labor and effort put forth.

The "Jubilee Songs," and especially the "Jubilee Medley," attracted great attention. To hear "Steal Away," "Get on Board,"

"Swing Low," and all the other old-time songs, wound into one, and yet fitting into each other so perfectly and harmoniously, seemed almost a wonder.

The annual sermon was preached the following Sunday by Rev. J. R. McLean, pastor of the Congregational Church. In addressing the graduates he urged a practical use of the knowledge gained; he emphasized the fact that philanthropy is giving one's self, and he impressed upon them the necessity of co-operating with Christ in all things if success is desired in anything.

Wednesday was Visitors' Day at the school, and a larger number was out this year to witness the examinations and inspect work than for several previous years. Wednesday night the alumni held their regular meeting in the chapel.

Thursday, Commencement Day, dawned gloriously, and long before the time for the exercises to begin, people were wending their way toward the building in order to obtain a comfortable seat. There were three graduates, all girls, and they made a pretty sight as they marched slowly up the aisle and took their places upon the platform.

The Annual Address was delivered by Rev. S. A. Peeler, of the M. E. Church. He did not go back thirty years and tell the condition of the Negro at that time, and extol him for the rapid stride he has made, etc. He did not enumerate the things the Negro can do, but he simply and plainly stated, so that all who heard might clearly understand him, what the Negro, and every one else who desires success, *must* do.

BREWER NORMAL SCHOOL, GREENWOOD, S. C.

BY PRINCIPAL J. M. ROBINSON.

On the afternoon which witnessed the closing exercises of the Brewer Normal School, notwithstanding a promised storm, the chapel was well filled. The platform was tastefully decorated with flowers, ferns, and the national colors. We feel keenly the need of a large flag, and should some friend who sees this be moved to donate us one it would be very gratefully received.

The class of '96, composed of two young ladies and two young men, acquitted themselves well. The essay, "We Girls," by Miss Annie Laurie Fuller, was full of good thoughts, and pointed out very forcibly to the girls of the colored race their present advantages, and what as a result their responsibilities are.

Rev. H. H. Proctor, pastor of the First Congregational Church, of Atlanta, Ga., gave an able address on "Racial Contributions to

American Civilization," which, while stating plain truths very plainly, gave no offense to the white friends present. For the first time in our knowledge of the school there were a number of white ladies in the audience, which we felt was quite a point gained. All expressed themselves as very much pleased with the address, the parts of the graduates, the music, and in fact with all the exercises.

Mr. Proctor's presence with us was an inspiration to all, both teachers and pupils. On the whole, the year was closed with hopefulness for the future and a greater desire to do work that should tell for the uplifting of the needy people with whom we are associated.

TALLADEGA COLLEGE COMMENCEMENT.

Talladega College, Ala., observed its twenty-ninth anniversary at the usual time.

The first public exercise was by the preparatory students who had completed the course which entitled them to enter upon the collegiate studies in the fall. Four young men received diplomas at this exhibition.

The display by the industrial departments was unusually interesting. The sewing-room had on hand plain and fancy needle-work, finished garments for both sexes, among which were children's clothes made over from those previously worn by adults. This latter feature will commend itself to many homes where the custom of "making over" old clothes is one of the necessities. Girls taught in the sewing-room are able to make a livelihood by taking orders for work in this line. There is also a nurse-training department which is not only patronized by pupils in the required course, but volunteer classes have been formed consisting of the older male students and of mothers living near the college. A hospital bed was exhibited, and also the various sorts of bandages required in special cases. The boys' mechanical department furnished a large display in carpentry—mostly of a technical character. Then there were geometric and scale drawing, building plans of a varied character, and other work. The farm was represented in an appropriate way. Convenient appliances for care of stock, for housing farm products, etc., were shown, and live stock of various sorts was there—some varieties of which are giving to the college a wide notoriety for their excellence.

Public examinations were held in studies of grammar and advanced grades. The class in trigonometry gave evidence of the practical character of its labors by exhibiting a plat of the college property—some 270 acres in all—drawn to a scale and neatly lettered.

The literary and musical exercises or the commencement were very generously patronized by the white citizens. It is to be regretted that the college chapel is not sufficiently large to accommodate the audiences, and that scores were unable to get a sitting at the concert of Monday night. There is a hope that a more commodious chapel will soon be built.

There were present two distinguished gentlemen from abroad—members of the college trustee board, Dr. Beard, of New York, and Dr. Cooper, of Connecticut. The former spoke most felicitously on several occasions, and the latter delivered a very able baccalaureate sermon and the literary address. Rev. J. R. McLean, of Macon, Ga., preached Sunday night.

The graduates and the subjects of their themes were as follows:

NORMAL DEPARTMENT.

The Uses of the Imagination . . . . . Louise M. Johnson, Talladega
Folk-lore . . . . . Marietta G. Kidd, Talladega
True Womanhood . . . . . Annie B. Williams, Jacksonville
The Times that Try Men's Souls . . . . . Robert A. Clarke, New Berne
There is More Beyond . . . . . Wade A. Jones, Vincent

THEOLOGICAL DEPARTMENT.

The Condition and the Value of Definite Preaching . Manuel L. Baldwin, Troy, N. C.
The Conquest of Alexander the Great in its Relation to the Spread of Christianity . . . . . John I. Donaldson, Paris, Tex.
The Relation of Infant Baptism to the Kingdom of God,
Robert W. Jackson, Durant, Miss.

Dr. Andrews presided at the exercises and delivered the diplomas.

Two representatives of the alumni also presented original exercises:

Leaders Demanded by this Epoch,
Rev. H. E. Levi, B.D., Talladega (Normal '87, Theological '95)
Alumni History . . . . . Miss Eliza A. Jones, Selma (Normal '91)

The Alumni dinner and business meeting followed, and the address on "Manhood," by Dr. Cooper, at night, closed the series.

SNAP SHOTS AT SOME TALLADEGA STUDENTS.

BY PROF. E. C. SILSBY.

One day last year there came unannounced a boy who had walked fifty miles to get here. He was an orphan, had been working until he had secured a good outfit of clothing, and, having been told of this school by one of our pupil-teachers laboring in his neighborhood, concluded to come, "work his way," and get an education. There seemed to be nothing to do but to reward his faith by receiving him into boarding-hall and school-room. He was an apt scholar, worked diligently, and is still doing well.

Not long ago a young man, twenty years old, appeared with a diminutive satchel and applied to enter school. Upon inquiry a college official discovered that he lived some thirty miles distant, that he had only $3.50, no expectation of getting any more money, and that his scholarship was very poor. He stated that he had been converted about four years before and sometime afterward had a "call to preach." Later, he explained the nature of this "call" thus: "One morning just before day, as I lay in my bed, I heard a voice. It said, 'Does you remember what the Lord Jesus Christ said to his disciples just before He descended into heaven? Go ye into all the world and preach the gospel to every creature.' I studied about this, and finally asked the Lord did He mean for me to preach. He gave me a feeling that He did. I tried to get the idea out of my mind, but it kept coming back, and here I am." He was advised to stay out until he could earn money enough with which to make a beginning. But he wanted to enter school even if he could stay in but two weeks. He was therefore examined, placed in the second reader room, given a book and a Testament, and the promise of work to pay his tuition. He found a boarding place, and for a brief period of time enjoyed the privileges of the school room according to his request.

A young woman, daughter of an early friend of the College, is here. Her father (now in heaven) had experienced the conditions both of slavery and of freedom, and his children have inherited that father's interest in education to a large degree. This, his youngest daughter, is cared for by her brothers, and the solicitude they exhibit in her welfare is very touching. May she finish her course with honor, and perform a noble work "for Christ and humanity."

A few years ago a man and his wife left the service of their employer in a neighboring city, rented a little cottage in Talladega, and entered the same class in one of our lower grades. By prudence and economy they had saved some money and were able to live comfortably while prosecuting their studies. They have passed regularly up the grades and are happy in the progress they are making. During the long summer vacation they find employment, and are on hand promptly at the fall opening of the school. They are both active church members, and the man expects to study for the ministry after sufficient preparatory training.

Here is a case several times repeated. It is that of a girl who is making her way unaided by parental effort. She spends the long summer vacation teaching a country school. The pay is small, board must be paid out of her wages, and her scanty wardrobe must be replenished. She has made a deposit with the treasurer, and has

arranged for work at the boarding hall to help out in the matter of college bills. She has no time for play, no money for luxuries, but she is plucky and is bound to have an education, and it looks as if she would succeed.

A young man is here. He came with plain clothes, although they were clean and new. Out of wages—less than ten dollars a month and board—he had saved an amount which, with work out of study hours would insure him a year in school. Once he came without money, but we could not receive him. He therefore determined to come next time *with* money, and his success we note above. Promotion for good scholarship came soon. Religious influences were strong, and he became a Christian. He is now among the most trusted and valued pupils.

ALBANY NORMAL SCHOOL, ALBANY, GA.

BY MRS. ALICE L. DAVIS.

One finds that every year the enrollment grows larger. The people are increasingly appreciating the work done by the school. Every one who can afford it usually sends his children to our school, but there are others who are extremely poor but who are equally anxious to send their children also, and in order to do this they make great sacrifices. Many mothers work at the washtub from Monday morning till Saturday night, and do all kinds of manual labor, to obtain the money with which to keep their children in school. Some of our neediest pupils prove to be the best in their classes. One boy, whose widowed mother is unable to keep him in school, may be seen every day before and after school going in search of odd jobs to obtain money with which to pay his tuition.

This boy is one of the brightest pupils we have. There are others who are equally anxious to obtain an education. Many will walk distances ranging from three to seven miles to school every morning. The interest in the school increases yearly to such an extent that the building, which at first was thought to be large enough to accommodate all who would come, is now entirely too small to accommodate the pupils that we have. It will be almost impossible to get along next year without more room. We are greatly in need of a chapel where we can hold our devotions and have our public exercises. Without more room the work will be greatly hampered.

The third anniversary of our school was held last week. These exercises are always looked forward to with the greatest interest and pleasure by both parents and pupils. On June 4 was our exhibition of the primary and intermediate grades. The audience was made

up of the fathers, mothers, and friends of the students. They seemed anxious to have each pupil acquit himself well, and the pupils seemed equally as eager to do their best to please the audience. The programme, which was well rendered, was made up of essays, declamations, solos, duets, and choruses. "Bernardo del Carpio" and the quarrel between Brutus and Cassius were rendered in a manner worthy of more experienced pupils.

On June 5 were the exercises of the grammar grades. The programme was made up of essays by two young ladies, who had completed the grammar grades; instrumental solos by the music-pupils, trios, and choruses; also an address by Rev. Mr. Sims, of Thomasville, Ga., who spoke on the subject "Wanted." He pointed out the need of education, of religion, of wealth, and especially of sterling morality in character. This address was highly appreciated by the large and enthusiastic audience.

Could my reader have been present he would have realized that the people are hungering and thirsting after knowledge, and are beginning to regard our school as a well-spring to supply them.

CHANDLER NORMAL SCHOOL, LEXINGTON, KY.

MISS F. J. WEBSTER, PRINCIPAL.

In reviewing the history of Chandler Normal School for the past year, we find more reasons than usual for courage and gratitude. In all departments of our work we see evidences of the mental and moral advancement of our pupils. The year has been one of progress and prosperity. Nothing has occurred to hinder the work. The conscientious performance of duty has been the rule of the school, and the students who entered with any other purpose in view soon discovered their mistake and saw that they did not have the approval of their companions.

The forerunner of the closing exercises was the presentation of the cantata "Little Red Riding-hood," by the pupils of the intermediate grades. This entertainment drew as large an audience as the chapel, a room that has a seating capacity of 600, could accommodate. The music, both vocal and instrumental, was excellent, and illustrated most fully the remarkable progress that has been made in this department within the past three years.

Two days were devoted to the annual written examinations, momentous occasions, that were crowned with success so far as the majority of the pupils were concerned. The ordeal of examinations closed with the public oral ones on Friday morning. On the afternoon of the same day occurred the exhibition of the eighth grade, the class

finishing the grammar course. The essays presented on this occasion were all upon subjects suggested by the pupils' study of United States history.

The exercises of Monday morning were wholly musical. The first part of the programme consisted of the cantata "The Musical Enthusiast," and the second part of a piano recital. All the music presented was of a high order, most of it being classical.

On Tuesday a declamatory contest was given by the young women of the normal department. The prize offered by a friend of one of the teachers was a year's tuition in Chandler School. The selections were from standard authors, and were chosen with the purpose of testing to the utmost the ability of the young contestants. During the past year much interest has been manifested by the pupils in work of this sort, and most noticeable progress has been made by many of them.

At the close of the contest a very interesting and eloquent address on the subject of temperance was given by Rev. J. S. Jackson, pastor of the Congregational Church in Lexington. The thoughts presented were full of inspiration for all who heard them.

On Wednesday morning an intelligent and appreciative audience assembled in the chapel to listen to the commencement exercises. Three young men presented orations, and three young women essays, on this occasion. There was but one graduate from the higher normal course. An oration on the subject "Frederick Douglass," presented by a young man who had completed the tenth grade, was considered an unusually creditable student production and elicited much applause.

The commencement address was given by the Rev. W. T. Bolling, D.D., pastor of the Southern Methodist Church of Lexington. The speaker prefaced his remarks by saying that much surprise had been expressed by many of his friends that he, a former slaveholder and an ex-Confederate soldier, would consent to deliver the commencement address for a school devoted to such a purpose as was Chandler. He assured these individuals that our school had no warmer friend than he, nor one more in sympathy with its work. No address could have been more helpful and stimulating than was his. All who had the privilege of listening to it were cheered and edified.

At the close of each day's literary exercises the majority of the audience accepted the invitation to examine the work of the sewing-classes on exhibition in one of the recitation-rooms. A large number of articles, all carefully made by hand, gave abundant evidence of the industry and skill of the girls of both schools.

The closing entertainment of commencement week took place in the chapel on Wednesday at 8 P.M. The programme for that occasion consisted of a cantata entitled "The Cadets' Picnic," presented by the

little pupils of the Hand School. The night was stormy, but for all that the large chapel of Chandler School was comfortably full. Fifty small children, carefully trained and displaying perfect self-possession, took part in this entertainment. The teachers of the Hand School had every reason to feel gratified with the results of their work.

The teachers of both the Chandler and Hand schools have labored diligently for the moral and spiritual upbuilding of their pupils during the past year. The meetings of the Christian Endeavor Society, held each Friday morning at 9, have been productive of the best results.

The Sunday-school work has been very encouraging. Chandler and Hand Mission Sabbath-schools together numbered more than two hundred pupils at the close of the year. Nearly all of these children were from communities destitute of every other Christian influence.

EXTRACTS FROM A LETTER OF A SOUTHERN PASTOR.

I desire to explain to you some features of what I conceive to be the most interesting scheme I have witnessed in the South for a long time. You have, I suppose, received one or two copies of our little paper. Let me give you a bit of history concerning it.

It was a short while after the "local option" election, in which the friends and advocates of temperance and good government went down in inglorious defeat before the red-faced saloon-keepers and other votaries of vice, when the executive committee of the "Prohibs" saddled the cause of defeat on the Negroes' shoulders. The cause of defeat agreed upon, a few generous-hearted men thought it would be much better to make some kind of effort to elevate the Negro than to grieve about what was already done. So the idea of a manual training-school was advanced by two gentlemen, one of whom is a stanch Southerner, who for a long time had the unenviable reputation of believing and openly advocating the strange and illogical theory that the Negro has no soul; the other is a minister of Southern birth, but of Northern education. Infatuated with the prospects of ultimate success, and having, it seems providentially, come upon a man who was a printer and owned an outfit, they talked with him, and he, needing work, was evidently smitten with the idea. Thoroughly understanding themselves, they sought a conference with a few representative colored men. I was among the first to be interviewed. The minister put the matter before me, and I saw nothing unworthy in it, and it drew out my sympathy immediately. After talking the whole matter over we agreed to call a meeting. The meeting was called in the well-furnished office of a colored man. There were six present—three white men and three colored men. We talked over the matter again, each one

stating his limitations in the affair. I asked the white gentlemen present if they thought they could stand the sentiment that would doubtless be brought to bear upon them. They said, "While we anticipate opposition, we are sure we can withstand all assaults." "Then," said I, "we have nothing to lose." The whites were to have a part of the paper and the colored a part—a quarter or a half, as they might desire. I was asked to take charge of the colored department, and with reluctance I agreed. The paper went through eight issues. The whites interested in it found the pressure too great for them, and the owner of the outfit found the support entirely too meager. The white editor while in attendance at a church convention was in some cases refused the courtesy of a Christian introduction. One young woman who was a friend of the editor refused to introduce him to her friend because he was in the newspaper business with a "nigger." A banker was asked to subscribe, but refused, saying there was too much ——— "nigger" about that paper for him. The merchants generally refused to advertise in it. After an existence of about eight weeks the paper ceased temporarily or permanently, I know not whether the former or the latter. When I talked with the originator of the idea he candidly confessed: "I was born in the South, held slaves in the South, have lived in the South all my life, but the prejudice among the white people against the Negroes is greater than I thought. While I am entirely independent of public opinion, the reflection on my friends Mr. ——— and Dr. ——— has been very great.

LETTER FROM A FORMER STUDENT AT MOBILE.

DEAR FRIEND: I entered Emerson Institute the first Monday in October of 1892, but long before that time I had contemplated going there to school, though not having any immediate support I could not attend until the above-named time. Just two days before I entered the school I had accepted a position as clerk, but seeing the great need of an education I quit immediately and entered school. When I entered Emerson I had not been in school for about seven years, but had to some extent been engaged in study. I had no sure means of support, but was determined to educate myself.

Our principal, seeing my earnestness, gave me the privilege of living at the "Home," which enabled me to work out my board and tuition. I gladly accepted. And it is here the lasting influence began its effect upon me. Indeed, I cannot state the first impression made, but I do know the best; that is, it was here I became a Christian and was made to accept Christ as my Saviour. I think I professed religion in March of 1893, during Mr. Moore's work there. From this

step I began to build a principle that would be able to stand the many temptations that would come upon me. The next best thing, it was here (at Emerson) I was made to realize the evil effect of alcoholic liquors, and when, as before that time, I had some toleration for wine, etc., I pledged myself against it and became a strong defender of "Prohibition." I was fortunate in being awarded a prize for the best-made speech on Prohibition in a contest given by Emerson Institute on May 22, 1894; and I almost decided to become a temperance lecturer.

It is impossible for me to enumerate the myriad of good influences that have surrounded me by being a student in Mobile. But permit me to say that if there is any one thing in earth that I owe for my stableness in that which is right, it is my having been immediately under the good influences of Emerson Institute and its earnest teachers. I have been made to see the power of a good education. My mind, heart, and soul have been broadened; and now I am able to look upon humanity from a broader point of view. It has certainly given me a more congenial spirit, and wherein I may have been conceited, I am not now. One very important influence is that I have decided to never stop short of the very best possible education. I have been made to believe that morality is the only standard for ideal Christianity.

A few words of what I am doing and shall do. I shall soon be teaching my motto, "A high moral standard," pure and upright, to benefit the largest possible number in shortest possible time. I shall endeavor by God's assistance to instill in my pupils these true principles of right doing and the possibilities brought through education. And as I have been influenced by Emerson Institute and its teachers, I shall try and do likewise to those whom I shall assume authority over.

I think that you will be able to get an idea of how I have been influenced by Emerson Institute by the narrative which I have given, although scattering.

I trust that you will pray for my success, and that I may be able to stand the *test*. I have endeavored to give veracity in this matter, with no exaggeration. Neither have I spoken in hyperbolical terms, to make the wrong impression. Trusting that this is the question that you asked me, properly answered, I am hopeful that your stay with us this year has been crowned with success, and that you may return next year with even greater determination, and that the results may be a hundred-fold. Kind wishes to all the teachers. I am,

Yours sincerely,

W. L. Jones.

GRAND VIEW CHURCH.

REV. W. W. DORNAN.

The Grand View Congregational Church is situated on Waldon's Ridge, overlooking the pleasant valley of Tennessee. The outlook on the southern side reaches to the Unaka chain of mountains in North Carolina, a distance of about seventy miles. Westward and northward rise in the background of the forest the mountains of the Cumberland plateau. On the east, the trees shut out everything but the sky.

We are about 800 feet above the sea-level, giving a most delightful and salubrious atmosphere. The moral atmosphere is equally good. The nearest place for liquors and their accompanying vices is in the valley beneath.

The Congregational Church was organized at this place on October 15, 1885, under the superintendency of the American Missionary Association. The congregation was composed wholly of people from the Northern States, who had come to the mountains seeking health. These, to the number of about twenty-five families, form the neighborhood of Grand View. Outside of this place are to be found the people of the mountains, scattered across the mountain-top, in a little clearing here and another there. In the midst of the woods, during the summer, it is a "discovery" to find the log house, the home of the mountaineer. The occupation of all is farming. There is no other means for a livelihood.

Many of the church members own their own homes; usually two-story frame buildings.

During the present pastorate twenty-one have united with the church; fourteen by letter, seven by confession. Out of this number we have nine who are mountaineers, the first acquisition of the native element to the church. We have a small but neat building, seating 150, in which services are held every Sunday morning and evening. A Christian Endeavor Society embraces a large number of the young people for whom we labor.

This church is in connection with a large and flourishing school. The students come to us from three States, and thus the influence of the American Missionary Association is scattered far and wide. We are the center of a large but poor class of people who have no means to help themselves. If they are ever to help themselves, they must receive a start from outside. When they do get a chance they usually go ahead.

We have among our students many teachers of the public schools lifting the tone of the whole mountain. Last year about sixteen of

the students taught school during the vacation, covering a territory from Red Belt, Georgia, to Cumberland Plateau, Tennessee. Several lawyers, former students, are now practicing at the bar in Tennessee and other States. To our honor one of our graduates is a missionary in China; many have gone forth to usefulness. Many, if not all, of these would have been unable to do anything for themselves but for the benevolence of the churches and the planting of the school and church in this place. The ideas with which the Association set out to work are no longer theories, but established facts.

The success of the Association, I believe, lies, next to God's blessing, in the fact that they realized that not only the school is needed to make better men and women, but also the church to fit these men and women for the struggles of life. Both together are needed to do the work.

In this place, where "the work which this society is doing touches every fiber of our national life," that which produced the sterling manhood of New England in the past days, and made our national life a possibility and then a fact, can, in a like manner in the future, produce such men and women on the mountains and in the valleys of the South.

Such a work should give hope and courage to every friend of this Association, and I believe that in the last day it will be a great surprise to many to know how many homes they have helped to brighten, and how many lives they have helped to bless, and how many souls they have helped to save.

The Chinese.

VISITS TO THREE MISSIONS.

BY REV. JEE GAM.

The missions visited were those at Marysville, Oroville, and Watsonville. At each place an anniversary was held, at which Dr. Pond wished me to make an address. But I felt that I had other duties to do besides this:

1. To see that those brethren who had not been baptized should come to baptism.

2. To urge those scholars who ought to join the Congregational Association of Christian Chinese to do so at once.

3. To strengthen and stimulate the brethren, not only to stand firm in their faith, but to press forward to save men through Christ.

4. To urge them to give generously to our work.

5. To preach on the street, that I might lead some one or more to Jesus.

At Marysville I lost no time in getting the names of those who had not been baptized, and who seemed ready for baptism; then the names of pupils who ought to join the association. Then I enlisted the co-operation of the baptized Christians. We just *surrounded* four of our brethren and urged them to give themselves publicly and wholly to Christ. They objected that they would like just to know more, but they had been under instruction between one and two years, and had confessed themselves believers six or more months ago by joining the association. We thought them well qualified to receive baptism. Finally they consented, and then we all shook hands and rejoiced. They were baptized by Dr. Pond the following Sunday evening, when after the anniversary we received the Lord's Supper and listened to Dr. Pond's sermon on our motto for the year, "Ye shall be baptized with the Holy Ghost."

The method of winning the three pupils for the Association was the same only with the added efforts of all present.

The contribution was generous. At my first mention of this matter they all held up their pledge-cards, duly signed, and with the amounts they were able to give written upon them.

On Sunday afternoon we held a street meeting, which all the brethren who could attended, and all helped.

The next day (Monday) two Marysville brethren went with us to Oroville at their own expense. The weather was intensely hot, but this did not prevent a cordial welcome to us, both at the depot and at the Mission. And here we settled down to work just as we did at Marysville. The result was that three brethren were baptized and one scholar joined the association. The new brother is an educated young man, but was a great devotee of gambling, at which he has generally lost money. On my first visit to Oroville, two years ago, I admonished him to quit this bad habit and become a Christian. He frankly acknowledged the sin, but was reluctant to cease from it till he could win back what he had lost. So I could not persuade him. And when I reached Oroville this time I was made sad at hearing that he was still a gambler, though still a pupil in the school. He came to the Mission house that evening at about 10 o'clock, and, after hand-shaking, sat down in a corner of the room. Seeing in this a fine opportunity, I said to the brethren present, "Let us gather about Jee Loy and win him to Christ to-night." There were six of us, myself included. We asked him what objection he had to becoming a Christian. He mentioned many, but we disposed of them all, not, however, without talking for nearly two hours. During the brethren's

turns to speak I prayed in my heart many times, invoking God's help on our words, and begging that his heart might be opened to the truth and to Christ.

But he still refused. I then said to him, "Will you go home and think the matter over very carefully and let us know to-morrow evening?" He said that he would. A prayer was offered and he went home. We were overjoyed when he came the next evening to tell us that he had decided for Christ and would join the association, which he did at once. We were all filled with thanksgiving.

Three other things made us glad: (1) The addition of three brethren to our Bethany Church in Oroville; (2) the steadfastness and boldness of our brethren as shown at the street preaching service; and (3) their generosity. For when I spoke to them about Senator George C. Perkins and his allowing them to occupy this building for twenty years without charging a cent of rent, or even our paying the taxes upon it, and suggested that they make him a life member of our California Chinese Mission, as quick as lightning "Yes," "Yes!" was heard all over the room. In a very short time the whole amount of $25 was subscribed; and they intend, with God's help, to make Mrs. Perkins a life member next year.

The anniversaries at Marysville and Oroville were the best we ever had in either place. The Lord's Supper, in each case, was observed at the mission after the anniversary service closed, and this was followed by Dr. Pond's discourse, so that the services did not end till about 11.30 o'clock.

At Oroville, even after this, a pleasant social was held, and we tried to bring another to Christ, but did not succeed; and finally, the night being so nearly gone, and the morning train for San Francisco starting at 4 o'clock, we did not go to bed at all, but strolled through Chinatown and enjoyed the cool night air after a hot, laborious day.

At Watsonville we had similar exercises, and the joy of extending our fellowship to Dr. Quon Hun, a highly educated Chinese physician, who had attended our school for several months, and who, after studying the Lord's Prayer all alone, was led into the light of Christ, and composed a beautiful Chinese poem upon it. He had charge of the tablets of one of the Tongs, and had also his own private shrine in his office. But he returned the tablets and destroyed his own idols. He is a man greatly respected, and will be able to do a great work for Christ, though doubtless he will encounter much odium and persecution.

Bureau of Woman's Work.

THE ASSOCIATION JUBILEE.

BY SEC. D. E. EMERSON.

Not long after emancipation a freed-woman, about 50 years old, who was learning to read, came to the word "unbound" in her lesson, and exclaimed, rapturously, "How good, to feel unbound!"

If the American Missionary Association, its work, principles, and all that it represents, could be expressed in one word, that word would be *emancipation*—deliverance from bondage, deliverance from caste prejudice, from ignorance, superstition, and darkness. Its mission is to preach the gospel to the poor, to loose the chains of the bound, to proclaim "The truth shall make you free."

It was a little company of earnest men and women that gathered in Albany, N. Y., in September, 1846, to form this organization. Its early history was not only of works, but of "witness," fearless and undaunted. It had a God-given mission, and this conviction sustained its brave adherents during those years of severe trial and testing. Yet all was not discouragement. Every year brought added strength in numbers and in funds. Every year showed more plainly that the hand of the Lord was in this movement.

So it worked for fifteen years, gaining varied experience in industrial, educational, evangelistic, and church work, in methods of administration, in wise use of funds. At the close of this period it was conducting prosperous missions at thirty-seven stations in its foreign field, and in the home field it had under its care 120 churches. Then came the rebellion and war, and the unmistakable call of Providence to the rapid development of missions southward. Immediately the Association, now encouraged and supported by all the churches, moved in the wake of the Union army, beginning in 1861 to work for the contrabands at Fortress Monroe, where 1,800 colored people had sought the protection of the American flag. All its varieties of experience and resources were called into action. It became a philanthropic society to feed and clothe the suffering, a Bible society to distribute the word of God. It became an industrial society to help people to homes and teach practical farming, trades, and housewifery. It established social settlements, with groups of missionary teachers living in one household among the degraded and despised people, to whom they ministered; an educational society with its system of schools; a church society, seeking always the salvation of souls and gathering of converts into churches.

Now it was that the wisdom, the heroism, the unfaltering faith of this Association, strengthened by fifteen years of valorous adherence

to the gospel principles of emancipation, prepared it to launch out upon its great mission. The demands were almost overwhelming in extent and variety.

First, Fortress Monroe, then Norfolk and all eastern Virginia, Newport News, and Port Royal; then the Carolinas, Mississippi, and Tennessee. So closely did the missions follow the victorious armies that by the time the war-storm had fully cleared away, the American Missionary Association had 320 missionaries preaching and teaching the gospel to the freedmen, with 16,000 pupils in its schools. No wonder that it was said, "Behold how God has fitted this Association for this vast and mighty work."

The development of this marvelous work has many thrilling chapters among the forty-nine that have been already written. They tell the story briefly of the devoted men and women who have been carrying on the blessed work of emancipation. They show how not less than 3,000 women have given of their best talent and strength to this Christ-like service. They speak of the perils by shotgun and by fire; of imprisonment, ostracism, and scorn; of persecution, that it was believed the progress of the age had made impossible in these later days, but which the State of Florida has been able to revive. But these chapters tell also how the truth has been setting many free, blacks and whites alike, bringing them into a truer conception of God's fatherhood, man's brotherhood through sonship by Jesus Christ.

The American Missionary Association finds its highest testimonial in the work itself, in its system of Christian schools, including graded primaries, academies, normal and industrial schools, in its colleges in each of five states, and in its advancing church work. Nay, its best testimonial is in the product from these schools and churches, the teachers and preachers, lawyers and doctors, the good farmers and mechanics, the upright mothers and fathers, the sweet though humble homes, the conscientious Christian citizens, in whose influence and leadership lies the hope of the African race. It finds its testimonial in the loyalty and devotion of its missionaries, their self-denial for the cause they love. It has seen a gifted woman from a home of comfort going year by year for twenty years to this work of emancipation for the "bound" in Georgia and Tennessee, among a despised people, and, when called from earth and earth's opportunities, leaving a liberal sum to continue the work of Christian education. It has seen many another consecrated missionary take from the savings of a lifetime, to enable the Association to light one more lamp for the dark places of the South, and not a few turn back three-fourths of their small salaries to help in sustaining the work. The liberality

of the missionaries testifies not only to the genuineness of the work, but to the importance of the field and its irresistible appeal.

With such a history the American Missionary Association stands before the churches in this, its fiftieth, year. God has graciously widened the fields before it. The 4,000,000 of freed slaves are a race of 8,000,000 in our midst. "Never since the apostolic age has there been open to the church a field so vast, so urgent, so hopeful."

God has graciously widened the mission fields of the Association; the mountain regions of the South have been opened, and the gospel, carried with such personal risk fifty years ago, reaching only here and there a few, may be carried freely to the 2,000,000 of our mountain countrymen mentally and spiritually bound. God has graciously widened the fields. The Indian missions present their claim, for wherever a pagan Indian tribe remains there may the gospel be carried quickly and without personal harm. The providential call has been heard also, and answered by this Association, for the Chinese within our borders and the Eskimo on the Alaskan coast. The work of this Association may well be the glory of the churches. God has done His part. He has opened the fields, He has richly blessed every effort toward enlightenment and Christian civilization. The missionaries have done their part in prayer, in labor, in gifts, in voicing the earnest appeal of these poor, whose greatest need is Christian education and a pure gospel.

Now, the Association has come to its fiftieth year, the fiftieth chapter in its serial history. Standing always for emancipation, it is itself enthralled in the toils of a terrible debt. It trusted the churches; it believed that the action of the churches in separating their Indian work from the government, relinquishing $22,000, would be followed by $22,000 additional gifts from the people of God, that the Indian missions should not suffer loss. It believed that the growing claim of the Southern mountain work and the claim of this great African race in our midst would not be disregarded. It still believes in the churches. There has been only a temporary withholding. In the sisterhood of missionary societies, two have been freed from debt. Now by one grand concentration of gifts to the Jubilee Fund of the American Missionary Association, shall it not be enabled to celebrate a remarkable record, a marvelous work, a divine call to present widening fields of usefulness and a jubilee of financial freedom that by the grace of God shall last? May we not then confidently look for the opening of the windows of heaven, and the outpouring of such a blessing on home churches and mission fields as shall summon the attention of an indifferent and unbelieving world to the certain and rapid progress of the kingdom of God?

Jubilee Year Fund, Additional Shares.

Emeline J. Kellogg, Manchester, Vt.
Andrus March, Charlton City, Mass.
Caroline Crowell, Haverhill, Mass.
Christian Union Congregational Church, Upper Montclair, N. J.
Mrs. S. M. Cowles, Kensington, Conn.
Mrs. M. A. Bachelor, Whitinsville, Mass.
Mrs. C. A. Ransom, Wellesley, Mass.
Central Union South Church, Concord, N. H.
Two Friends, Wellesley, Mass., two shares.
Woman's Missionary Society, River Falls, Wis.
First Congregational Church, Great Barrington, Mass.
Rev. James W. Bixler, Trustee, New London, Conn.
Frank L. Andrews, Fall River, Mass.
Mrs. R. S. Curtis, Hampden, Me.
Second Congregational Church, Manchester, Conn.
Plymouth Congregational Sunday-school, Worcester, Mass.
Tabitha L. Cushman, East Los Angeles, Cal.
Congregational Sunday-school, Greenville, N. H.
"Debtor to the A. M. A.," Auburndale, Mass.
Mrs. Ellen M. Wellman, Malden, Mass.
W. H. M. A., Auxiliary of Church of the Pilgrimage, Plymouth, Mass.
Congregational Church, Yankton, S. D.
Walnut Hills Woman's Home Missionary Society, Cincinnati, O.
John M. Williams, Evanston, Ill.
Plymouth Congregational Church, Lawrence, Kan.
Mr. and Mrs. Gaylord Thomson, Medina, O.
Congregational Church, Granby, Mass.
Mrs. Lota B. White Wales, in memory of Rev. O. H. White, D.D., Dorchester, Mass.
A Friend, New Britain, Conn.
Friends, Milford, N. H., two shares.
Ladies in Second Congregational Church, West Winsted, Conn.
Miss Anna E. Farrington, through Woman's Home Missionary Union of North Carolina, Oaks, N. C.
Woman's Missionary Society, Hancock, Mich.
A Friend, Concord, N. H., two shares.
Mrs. S. A. Pratt, Worcester, Mass.
Evangelical Congregational Church, Westboro, Mass.
Congregational Church, Oakham, Mass.
Two Friends, Park Street Congregational Church, Boston, Mass.

INDIVIDUALS IN CONGREGATIONAL CHURCH, Cumberland Centre, Me.
BELLE OLINGER, Williamsburg, Ky.
Mrs. W. H. CATLIN, Meriden, Conn.
WOMAN'S ASSOCIATION, FIRST CHURCH, Detroit, Mich.
RESIDENTS, Cumberland Gap, Tenn.

Previously reported,	238
Subscriptions reported above,	46
Total number of shares reported,	284

RECEIPTS FOR JULY, 1896.

THE DANIEL HAND FUND

For the Education of Colored People.

Income for July	$ 7,920 00
Previously acknowledged	47,663 09
	$55,583 09

CURRENT RECEIPTS

MAINE, $371.59.

Albany. J. E. Bird		$4 00
Auburn. Mission Band High St. Ch., *for Talladega C.*		2 50
Calais. First Cong. Soc.		20 00
Centre Lebanon. Cong. Ch. and Soc.		12 60
East Madison. "A Friend"		4 00
Gardiner. First Cong. Ch.		28 14
Hampden. Mrs. R. S. Curtis, *for Share Jubilee Fund*		50 00
North Bridgton. Sab. Sch. Cong. Ch., *for Student Aid, Talladega C.*		4 25
Rockland. Cong. Ch.		42 57
South Freeport. Miss Fannie E. Soule, *for Moorhead, Miss.*		10 00
Wells. B. Maxwell, *for Share Jubilee Fund*		50 00
Maine Woman's Aid to A. M. A., by Mrs. Ida V. Woodbury, Treas.:		
Biddeford. Second Ch. Ladies' Miss'y Aux.	45 25	
Biddeford. Second Cong. Ch., Y. P. S. C. E.	6 28	
Harpswell Center	10 00	
Minot Center. Bal. to const. MRS. OLIVE D. SHAW L. M.	23 00	
Pownal	5 00	
Skowhegan	21 00	
Somerset. Conference Coll.	3 00	
Troy	7 00	
Turner	17 00	
Winthrop	5 00	
Woodfords. S. S. Primary Dept.	1 00	
		143 53

NEW HAMPSHIRE, $857.10.

Alsted. Cong. Ch., *for Student Aid, Talladega C.*		5 70
Boscawen. Mr. and Mrs. S. N. Allen (1 of which *for debt*)		3 00
Candia. Cong. Ch.		15 79
Concord. South Cong. Ch.		63 18
Derry. First Cong. Ch. and Soc.		27 63
Dover. First Cong. Ch.		100 00
Greenville. Sab. Sch. Cong. Ch., *for Share Jubilee Fund*		50 00
Hanover. Mary A. Fletcher, *for Hospital, Fort Yates, N. D.*		10 00
Haverhill. Ladies' Miss'y Soc., Box C. and Bedding, Val. 22.45, *for Savannah, Ga.*		
Laconia. Cong. Ch. and Soc.		20 00
Lyndeboro. Cong. Ch.		11 00
Manchester. Class of Young Girls, Sab. Sch. of Franklin St. Cong. Ch., *for Share Jubilee Fund*		50 00
Plainfield. Mrs. S. R. Baker		10 00
Rindge. Cong. Ch.		15 00
Swanzey. Y. P. S. C. E., 8 *for Fort Berthold, N. D.*; 5 *for Fort Independence, N. D.*		13 00
Walpole. Cong. Ch.		28 63
———. "A Friend," for a Life Membership		30 00
New Hampshire Female Cent. Inst. and Home Missionary Union, by Miss Annie A McFarland, Treas.:		
Boscawen. Cent. Union, *for Salary, Pleasant Hill, Tenn.*	8 67	
Concord. Cent. Union, First Ch., *for Share Jubilee Fund*	50 00	
Concord. "A Friend," First Ch., *for Share Jubilee Fund*	50 00	
Concord. Cent. Union, South Ch., *for Share Jubilee Fund*	50 00	
Derry. Cent. Union, First Cong. Ch., *for Salary*	25 00	
Epsom. Cent. Society	4 00	
Hebron and Groton. Homeland Circle (3.78 of which *for debt*)	7 57	
Keene. Sab. Sch. Prim. Dept., Second Ch.	5 00	
Manchester. L. H. M. Soc. of Franklin St. Ch.	68 00	
Tamworth. Mrs. Mary K. Gannett, *for Two Shares Jubilee Fund*	100 00	
		368 24
		$821 17

ESTATE.

New Ipswich. Estate of Dea. Leavitt Lincoln, by Trustees. 35 93

$857 10

VERMONT, $626.39.

Barnet. Y. P. S. C. E, by R. L. Laughlin, Cor. Sec..... 2 50
Bradford. Cong. Ch..... 13 10
Burlington. College St. Cong. Ch..... 84 33
Burlington. Sab. Sch., College St. Ch., *for Central Ch., New Orleans, La*..... 20 00
Granby. "A Friend"..... 15 00
Manchester. Miss Emeline J. Kellogg, *for Share Jubilee Fund*..... 50 00
Newbury. Bbl. for Christmas, Freight 2.46, *for King's Mountain, N. C*..... 2 46
North Bennington. Cong. Ch., adl..... 1 50
Queechee. Cong. Ch., adl..... 11 80
Randolph. First Cong. Ch..... 9 15
Rochester. Cong. Ch..... 13 92
Saint Albans. Cong. Ch..... 35 00
Saint Johnsbury. "In Memoriam, Z.W." *for Share Jubilee Fund*, 50; "B.," 25; "H.," 25..... 100 00
Townshend. Miss E. Ballard..... 5 00
Wallingford. "A Friend"..... 1 00
West Brattleboro. Cong. Ch..... 32 97
Westford. Y. P. S. C. E., by Luna M. Osgood, Cor. Sec..... 2 50
West Hartford. Mrs. E. M. Copeland, *Jubilee Offering*..... 1 00
West Randolph. Mrs. Sidney Howard.. 6 00
Windsor. Old South Cong. Ch..... 4 75
Woodstock. Cong. Soc..... 25 53

$437 51

ESTATES.

Charlotte. Estate of Lydia Ann Hicks.. 100 00
Swanton. Estate of C. C. Long, by D. G. Furman, Executor..... 88 88

$626 39

MASSACHUSETTS, $4,016.10.

Abington. First Cong. Ch..... 7 60
Andover. Abbot Academy, *for Share Jubilee Fund* and to const. MISS LAURA S. WATSON, Principal, L. M..... 50 00
Andover. Sab. Sch., South Cong. Ch., *for Student Aid, Fisk U*..... 50 00
Ashby. Ortho. Ch..... 10 61
Auburndale. "One who is a Debtor to the A. M. A.," *for Share Jubilee Fund* 50 00
Beverly. Dane St. Cong. Ch..... 87 92
Beverly. Mrs. Ann V. Bailey, *for Share Jubilee Fund*..... 50 00
Blandford. First Cong. Ch..... 18 00
Brookline. Harvard Cong. Ch... ..... 88 96
Boston—Dorchester. Second Cong. Ch..... 108 41
Dorchester. Pilgrim Ch., adl.. 1 00
Roxbury. H. M. Soc. Walnut Av. Ch., Mrs. Esther G. Thomas, *Jubilee Offering* 5 00
114 41
Cambridge. North Av. Cong. Ch 161 73
Cambridgeport. Pilgrim Cong. Ch..... 28 16
Campello. South Cong. Ch..... 50 00
Charlton City. Andrus March, *for Share Jubilee Fund*.. ..... 50 00
Concord. Cong. Ch., adl 50
Cummington. Cong. Ch 20 00
Curtisville. Cong. Ch., 17; Mite Boxes Sab. Sch., Cong. Ch., 18.88, *for McIntosh, Ga*..... 35 88
Dalton. Cong. Ch., Y. P. S. C. E..... 25 00
Douglas. First Cong. Ch..... ..... 10 00
Easthampton. Pilgrim Cong. Ch..... 27 41
Enfield. Cong. Ch..... 25 00
Fall River. Frank L. Andrews, *for Share Jubilee Fund*..... 50 00
Fall River. Central Cong. Ch., Ladies' Benef. Soc. and Y. L. Aux., *for Share Jubilee Fund*..... 50 00
Foxboro. "M. N. P.," 30 of which to const. MRS. ESTHER N. CADWELL L. M. 50 00
Gardner. W. B. M. Aux., by Mrs. E. A. Rolfe..... 50 00
Gloucester. Trinity Cong. Ch..... 40 00
Great Barrington. First Cong. Ch., 30, to const. REV. LEON D. BLISS L. M; First Cong. Ch., Sunday Sch. Class and Other Friends, 30, to const. MRS. EMILY A. VAN LENNEP L. M. (50 of which *for Share Jubilee Fund*)..... 60 00
Greenfield. Second Cong. Ch., 41 24; Mrs. Dwight R. Tyler, 12.00..... 53 24
Greenfield. First Cong. Ch., Y. P. S. C. E., *for Alaska M*..... 5 06
Haverhill. Mrs. Caroline Crowell, *for Share Jubilee Fund*..... 50 00
Holliston. First Cong. Ch..... 49 05
Holliston. S. S. Class of Boys, *for Student Aid, Talladega C*..... 2 00
Huntington. Rev. Edward C. Haynes.. 1 56
Hyde Park. "Friends," *for Student Aid, Talladega C*..... 10 00
Lenox. MRS ANSON PHELPS STOKES, 50; MRS. GEO. WESTINGHOUSE, 50; GEORGE HIGGINSON, 50, *for Life Membership* and *for 3 Shares Jubilee Fund*..... 150 00
Littleton. Ladies' Sewing Circle..... 14 00
Lowell. Eliot Ch., W. H. M. A., Box Sch. Supplies *for Tougaloo U*.
Lynn. Chestnut St. Cong. Ch..... 2 15
Lyonsville. "A Friend of Missions"... 5 00
Malden. First Ch 126 30
Malden. Mrs. Ellen M. Wellman (50 of which *for Share Jubilee Fund*)..... 100 00
Middleboro. Thomas P. Carleton, *for Gospels, for Colored Children*..... 1 50
Millbury. Second Cong. Ch., *for Theo. Student Aid, Howard U*..... 25 00
Millers Falls. First Cong. Ch..... ... 2 50
Mittineague. Southworth Co., Box of Paper *for Talladega C*.
Newburyport. First Cong. Ch..... 17 31
Newton. Eliot Ch..... ..... 100 00
Newton Center. First Cong. Ch..... 85 66
Northampton. "Friends," 15; Miss M. F. Andrews, 10, *for Theo. Student Aid, Howard U*..... 25 00
North Amherst. North Cong. Ch., Martha E. Harrington, 20; Frank W. Harrington, 5..... 25 00
North Andover. Cong. Ch..... .. 50 00
North Andover. Mrs. Wm. A. Russell, *for Theo. Student Aid, Howard U*..... 25 00
North Brookfield. First Cong. Ch. and Soc..... 25 52
North Wilbraham. Grace Union Ch.... 18 10
Oxford. Cong. Ch., bal. to const. MISS MABEL E. TYLER and MISS LUCY J. KING L. M.'s..... 40 00
Palmer. Second Cong. Ch., *for Theo. Student Aid, Talladega C*..... 67 68
Princeton. First Cong. Ch..... 70 00
Richmond. King's Daughters, *for Student Aid, Fisk U*..... 15 00
Sheffield. Cong. Ch..... . 12 00
Springfield. Edward O. Sutton, 40; Faith Ch., by W. I. Morse, Treas., 12..... 52 00
Sunderland. Sab. Sch. Cong. Ch..... 25 00
Taunton. West Cong. Soc..... 4 11
Wakefield. Cong. Ch..... ..... 21 78
Wareham. "Two Friends"..... 15 00
Wellesley. "Two Friends," *for Two Shares Jubilee Fund*..... 100 00
Wellesley. Mrs. C. A. Ransom, *for Share Jubilee Fund*..... 50 00
Wellesley Hills. Cong. Ch..... ..... 38 00

Whitinsville. Mrs. M. A. Bachelor, *for Share Jubilee Fund*..... 50 00
Williamsburg. Cong. Ch..... 10 00
Winchester. First Cong. Ch..... 10 00
West Yarmonth. Cong. Ch. 7 00
Worcester. Central Ch., 125; Union Ch., 67.70; Piedmont Ch. (quarterly), 30..... 222 70
Worcester. Sab. Sch., Plymouth Cong. Ch., *for Share Jubilee Fund*..... 87 83
Worcester. Park Cong. Ch., *for Theo. Student Aid, Howard U*..... 5 00
Worcester. "A Friend," by N. Scammon..... 10 00
Worcester. "A Friend in Mass."..... 35 00

Woman's Home Missionary Association of Mass. and R. I., Miss Annie C. Bridgman, Treas:
Auburndale Aux..... 25 00
Plymouth Aux., *for Share Jubilee Fund*..... 50 00
75 00

$3,253 23

ESTATES.

Boston. Estate of Lucinda J. Hartshorn..... 747 87
Boston. Estate of Elizabeth C. Parkhurst..... 15 00

$4,016 10

RHODE ISLAND, $120.49.

Newport. United Cong. Ch. (quarterly) 13 53
Pawtucket. Pawtucket Cong. Ch..... 90 00
Providence. N. W. Williams, 15; Y. P. S. C. E. of North Cong. Ch., 1.96..... 16 96

CONNECTICUT, $2,297.56.

Bridgeport. Park St. Cong. Ch., Y. P. S. C. E..... 10 00
Bristol. Mrs. S. P. Newell and Mrs. Harry W. Barnes, *for Share Jubilee Fund*..... 50 00
Clinton. L. L. Hull..... 10 00
Danielsonville. Westfield Cong. Ch. and Soc..... 100 00
Danielson. Mrs. H. N. Clemons..... 1 00
East Canaan. Cong. Ch..... 5 61
Farmington. Cong. Ch..... 200 00
Farmington. "A Friend," *for Indian M*..... 50 00
Glastonbury. Sab. Sch. of Cong. Ch., 25, *for Student Aid, Tougaloo U.*, and 25 *for Student Aid, Pleasant Hill, Tenn*..... 50 00
Guilford. Miss Clara I. Sage, *for Two Shares Jubilee Fund*..... 100 00
Hartford. Wethersfield Av. Cong. Ch.. 10 00
Kensington. Mrs. S. M. Cowles, *for Share Jubilee Fund*..... 50 00
Kensington. Cong. Ch., Coll. at Rally Meeting..... 6 30
Killingworth. Cong. Ch..... 6 00
Lisbon. The Sunbeam Mission Circle, *for Student Aid, A. G. Sch., Moorhead, Miss*..... 6 00
Manchester. Second Cong. Ch., *for Share Jubilee Fund*..... 57 05
Manchester. Miss M. H. Hilliard, *for Share Jubilee Fund*..... 50 00
Middletown. First Cong. Ch., Bbl. Useful Articles; Cash, 2; *for Talladega C.*. 2 00
Milford. Plymouth Ch., 20.28; First Cong. Ch., 14.02..... 34 30
Morris. Cong. Soc..... 9 20
New Britain. First Ch. of Christ..... 125 00
New Britain. Union Service, by Rev. J. W. Cooper, D.D., *for Share Jubilee Fund*..... 50 68
New Haven. Mrs. James H. Foy, 25; F. R. Bliss, 5, *for Theo. Dept., Talladega C*..... 30 00
New London. Rev. James W. Bixler, *for Share Jubilee Fund*..... 50 00
New London. First Ch. of Christ..... 45 44
New Milford. Grace H. Turrill..... 5 00
Northfield. Cong. Ch., 18.26; C. E. Soc. of Cong. Ch., 1.08..... 19 34
North Greenwich. Cong. Ch..... 5 00
Old Lyme. Cong. Ch..... 6 22
Plainfield. Sab. Sch., Cong. Ch..... 9 67
Plainville. "Church Member," *for Share Jubilee Fund*..... 50 00
Plymouth. Cong. Ch..... 10 00
Prospect. B. B. Brown, *for Share Jubilee Fund*..... 50 00
Putnam. Edgar Clark..... 50
Ridgefield. First Cong. Ch..... 17 24
Rockville. G. L. Grant..... 2 00
Salisbury. Cong. Ch..... 60 40
Shelton. Cong. Ch..... 24 18
Southington. Cong. Ch..... 17 41
Stony Creek. Ch. of Christ, *Jubilee Offering*..... 12 00
Torrington. Third Cong. Ch..... 80 78
Wapping. Sab. Sch., Cong. Ch..... 11 49
Waterbury. Mrs. Ruth W. Carter, deceased, Trust Fund, by Samuel Holmes, *for Douglass Hall, Cappahosic, Va*..... 500 00
Woodbury. First Cong. Ch..... 6 00
Woodstock. First Cong. Ch 16 41
West Winsted. Second Cong. Ch. and Soc., 98.41; Rev. H. A. Russell, 5..... 103 41
Weston. Norfield Y. P. S. C. E., by Anna E. Fitch, Cor. Sec..... 5 00

Woman's Congregational Home Missionary Union of Connecticut, Mrs. W. W. Jacobs, Treas.:
Bridgeport. No. Ch. Aux., *for Grand View, Tenn*.... 1 43
Cromwell. Ladies of Cong. Ch., *for Thomasville Sch*.. 13 50
Hartford. Friend in Asylum Hill Ch., *for Fort Berthold, N. D.* 2 00
Kensington. Aux., *for Share Jubilee Fund* and to const. Mrs. S. A. Hart L.M..... 50 00
Richville. Union Ch., Jr. C. E. Soc., *for Grand View, Tenn*..... 10 00
76 93

$2,197 56

ESTATE.

Clinton. Estate of Harvey Stevens, by R. R. Stannard, Trustee..... 100 00

$2,297 56

NEW YORK, $3,082.77.

Angola. Cong. Ch., 10; Y. P. S. C. E., 2.. 12 00
Angola. Miss A. H. Ames..... 5 00
Binghamton. First Cong. Ch., Bible Sch., *for Student Aid, Fisk U*..... 25 00
Brooklyn. Mrs. Julia E. Brick, *for The Joseph K. Brick Normal and Agricultural School, Enfield, N. C*..... 2,000 00
Brooklyn. Lewis Av. Cong. Ch., Sab. Sch. Miss'y Soc., *for Salary of Teacher, Indian M.*, 75; Sab. Sch., Central Cong. Ch., *for Indian M., Santee, Neb.*, 37.50; Rev. J. M. Whiton, Ph.D., *for Whiton Prizes, Talladega C.*, 15; Bushwick Av. Cong. Sab. Sch., *for Williamsburg, Ky.*, 5..... 132 50
Cold Brook. Mrs. A. J. Burt, *for Gloucester Sch., Cappahosic, Va*..... 2 00
Crown Point. First Cong. Ch..... 12 00
Danby. Cong. Ch..... 5 00
East Bloomfield. Cong. Ch. and Soc.... 25 00
Elbridge. First Presb. Ch..... 5 80
New York. W. E. Dodge, Educational Fund, *for Theo. Dept., Talladega C...* 100 00

New York. Miss D. E. Emerson, *for repairs, Moorhead, Miss*..... 20 00
New York. (Tremont) Trinity Cong. Ch. 10 00
Northfield. Y. P. S. C. E., by W. S. Webb..... 9 96
Pattersonville. Mrs. Freeman Milmine, *for Talladega C*..... 5 00
Perry Centre. "In Memoriam Martha B. Sheldon," by Milton A. Barber, *for Debt*..... 75 00
Phœnix. L. J. Carrier, *for Student Aid, Tougaloo U*..... 3 00
Rushville. Rev. F. T. Hoover, Bbl. Potatoes, *for Greenwood, S. C.*
Saratoga Springs. Mrs. E. B. Ripley, *for Share Jubilee Fund*..... 50 00
Sherburne. Miss Fannie Rexford, *for Talladega C*..... 10 00
Sherburne. Mrs. J. C. Harrington..... 5 00
Syracuse. Geddes Cong. Ch..... 13 26
Utica. Plymouth Cong. Ch., Y. P. S. C. E., *for Central Ch., New Orleans, La.* 5 00
Westmoreland. Miss S. A. Dann,..... 2 00
West Winfield. "G. W."..... 10 00

Woman's Home Missionary Union of New York, by Mrs. J. J. Pearsall, Treas.:
Brooklyn. Tompkins Av. Ch., S. S. Class C, *for Student Aid, Lincoln Acad*.... 3 50
Carthage. W. M. S..... 5 00
Clifton Springs. "Mrs. A. G. W.," *for Jubilee Fund*.. 8 00
Morrisville. C. E., *for Central Ch., New Orleans, La.* 5 00
Rutland. Aux..... 8 75
Syracuse. Danforth Ch., L. U., *for Student Aid, Fisk U*..... 10 00
40 25

$2,582 77

ESTATE.

Amsterdam. Estate of David Cady; T. H. Benton Crane, Executor..... 500 00

$3,082 77

NEW JERSEY, $343.92.

Chester. J. H. Cramer..... 30 00
East Orange. First Cong. Ch., Y. P. S. C. E., *for Grand View, Tenn*..... 25 00
East Orange. First Cong. Ch..... 16 94
Hoboken. John E. Merrill, *Jubilee Offering*..... 10 00
Lyons Farms. Sab. Sch. Presb. Ch..... 22 92
Orange. The Armstrong Club, *for Gloucester Sch., Cappahosic, Va*..... 5 00
Newark. First Cong. Ch., Jun. Y. P. S. C. E., *for Indian M*..... 5 75
Plainfield. Mrs. Mary E. Whiton to const. MIRIAM F. CHOATE L. M..... 30 00
Woodbridge. First Cong. Ch..... 19 31
Upper Montclair. Christian Union Cong. Ch. (50.00 of which *for Share Jubilee Fund*)..... 150 00
Vineland. Jun. C. E. Soc., First Bapt. Ch., *for Student Aid, Talladega C*.... 4 00

Woman's Home Missionary Union of the N. J. Association, by Mrs. J. H. Denison, Treas.:
Plainfield. Cong Ch., W. H. M. S., *for Salary*..... 25 00

PENNSYLVANIA, $75.00.

Germantown. Sab. Sch. of First Cong. Ch., *for Share Jubilee Fund*..... 50 00
Philadelphia. W. Graham Tyler..... 25 00

OHIO, $550.80.

Akron. First Cong. Ch., adl..... 60 00
Ashtabula. Mr. and Mrs. E. L. Morris, *Jubilee Offering*..... 2 00
Atwater. "A Friend"..... 100 00
Bellevue. S. W. Boise, 10; First Cong. Ch. 4..... 14 00
Cleveland. Bethlehem Cong. Ch., 38.60; Euclid Ave. Cong. Ch., 25.00; C. E. Soc., East Madison Ave. Cong. Ch., 5.00.... 68 60
Cleveland. Hough Ave. Cong. Ch., "A Friend," *for Mountain Work*..... 1 00
Columbus. Rev. B. Talbot, *for Debt*... 1 00
Cuyahoga Falls. First Cong. Ch..... 18 65
Dover. Mrs. R. Hall..... 5 00
Hudson. Cong. Ch..... 10 00
Lodi. Cong. Ch..... 7 17
North Bloomfield. Dea. and Mrs. J. M. Knapp, *for Theo. Dept., Talladega C.*. 5 00
Oberlin. First Cong. Ch., 39.93; Mrs. Hannah S. Lewis, 5.00..... 44 93
Oberlin. Mrs. M. A. Keep, *for Share Jubilee Fund* in part..... 25 00
Painesville. Class of Girls, Sab. Sch. Cong. Ch., *for Macon, Ga*..... 3 20
Rootstown. W. J. Dickinson..... 20 00
Senecaville. Rev. Evans Thompson.... 1 00
Tallmadge. Sab. Sch. Cong. Ch..... 24 08
Thorndyke. Adelaide E. Whetmore.... 2 00
Windham. First Cong. Ch..... 4 30

Ohio Woman's Home Missionary Union, by Mrs. Geo. B. Brown, Treas.:
Austinburg. W. M. S., *for Salaries*..... 15 00
Chardon. Y. P. S. C. E., *for Salary*..... 3 00
Cincinnati. Walnut Hills, W. H. M. S., *for Share Jubilee Fund*..... 50 00
Cleveland. First, W. H. M. S., *Jubilee Offering*..... 5 00
Cleveland. Pilgrim J. C. E., 6 *for Salaries*; 3.20, *for Student Aid, Dorchester Acad*..... 9 20
Dayton. Y. P. S. C. E., *for Salary*..... 3 00
North Fairfield. W. M. S., 2.50; S. S., 1, *for Salaries*. 3 50
Oberlin. First, L. A. S., *for Salary*..... 10 00
Ravenna. F. & H. M. S., *for Salary*..... 10 17
Springfield. First, Y. P. S. C. E., *for Salary*..... 5 00
Wauseon. C. W. A., *Jubilee Offering*..... 15 00
Zanesville. W. M. S., *for Salary*..... 5 00
133 87

INDIANA, $20.50.

Fort Wayne. Plymouth Cong. Ch., *for Freedmen and Indian M*..... 20 50

ILLINOIS, $616.01.

Aurora. New England Cong Ch..... 4 01
Belvidere. Mrs. M. C. Foote..... 5 00
Canton. Cong. Ch..... 27 63
Clifton. Cong. Ch..... 1 90
Elburn. Cong. Ch..... 20 00
Elgin. Mrs. M. C. Town, *for Share Jubilee Fund*..... 50 00
Evanston. Cong. Ch., *for Share Jubilee Fund*..... 50 00
Galesburg. Central Cong. Ch., Mrs. Martha A. Hitchcock, in part *for Share Jubilee Fund*..... 25 00

Glencoe. Cong. Ch. of Christ, 67.91; Sab. Sch. Cong. Ch. of Christ, 25.71 ..... 93 62
Glen Ellyn. First Cong. Ch 6 20
Hinsdale. Cong. Ch 12 95
LaGrange. Cong. Ch 14 82
Mazon. Cong. Ch 6 71
Moline. Cong. Ch 45 00
Normal. First Cong. Ch 6 50
Oak Park. Second Cong. Ch 30 84
Oneida. Cong. C. E. Soc 2 50
Paxton. Cong. Ch., Y. P. S. C. E., *for Student Aid, Fisk U* 5 00
Peoria. Rev. A. A. Stevens 2 50
Princeton. Cong. Ch 17 98
Rio. Sab. Sch., Cong. Ch 2 15
Rockford. Sab. Sch., Second Cong. Ch.. 15 00
Sannemin. Mrs. M. E. Knowlton 1 00
Stark. Missionary Soc., by Mrs. Wm. Kieffer, Treas 4 00
Sterling. Mrs. Catharine McKinney 10 00
Toulon. Miss Addie M. Smith, *for Student Aid, Talladega C* 4 00
———. Cash 50

Illinois Woman's Home Missionary Union, Mrs. L. A. Field, Treas.:
Chicago. New England, W. M. S 31 70
Chicago. Lincoln Park, W. M. S 5 00
Lockport. W. M. S 4 25
Peoria. Plymouth, Jr., C. E. 30
Rockford. First, W. M. S ... 4 95
Saint Charles. W. M. S 5 00
51 20

$516 01

ESTATE.

Freeport. Estate of L. A. Warner, by A. C. Warner, Executor 100 00

$616 01

MICHIGAN, $78.44.

Benzonia. First Cong. Ch 9 00
Hancock. First Cong. Ch 39 98
Kalamazoo. First Cong. Ch., Y. P. S. C. E., *for Student Aid, Pleasant Hill, Tenn* 6 85
Olivet. Olivet Benev. Soc., *for Student Aid, Talladega C* 3 00
Saint Joseph. First Cong. Ch 5 61
Vicksburg. Rev. J. and Mrs. L. A. Van Antwerp 2 00

Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas.:
Detroit. First Ch., Primary Dept., *for Chapel Building, Chinese M* 2 00
Litchfield. L. M. S., *for Salary* 10 00
12 00

IOWA, $249.34.

Alden. Cong. Ch 2 95
Algona. First Cong. Ch., Y. P. S. C. E., 25; Mrs. H. E. Stacey, 10; *for Student Aid, Fisk U* 35 00
Anita Ladies' M. Soc., *for Student Aid, Fisk U* 15 00
Chester Center. Cong. Ch 3 70
Cedar Falls. Cong. Ch 50 00
Council Bluffs. N. P Dodge, *for DeF. Mem. Chapel, Talladega C* 25 00
Danville. Lee W. Mix 5 00
Hartwick. Cong. Ch 3 44
Lewis. Cong. Ch 12 00
Otho. Cong. Ch 10 00
Ottumwa. First Cong. Ch 15 36
Waverly. Sab. Sch. of Cong. Ch 3 00
Wayne. Cong. Ch 5 50

Iowa Woman's Home Missionary Union, Miss Belle L. Bentley, Treas:
Decorah, Sab. Sch. Cong. Ch. *for Indian M., Salary* 1 52
Grinnell. W. H. M. U 2 18
Iowa City. W. H. M. U 11 25
Lake View. L. M. S 2 50
Mason City. Y. P. S. C. E., *for Indian M., Salary* 4 00
Muscatine. Jr. C. E., *for Talladega C* 5 00
Old Man's Creek. Cong. Ch. 5 39
Old Man's Creek. Sab. Sch. *for Indian M., Salary* 2 75
Osage. W. M. S 28 80
63 39

WISCONSIN, $246.60.

Beloit. First Cong. Ch., *for Share Jubilee Fund* 62 75
Delavan. Cong. Ch 5 00
Durand. Pilgrim Cong. Ch., 3 50; Pilgrim Cong. Ch., L. M. Soc., 5 00 ..... 8 50
Eau Claire. First Cong. Ch 37 50
Fulton. Rev. A. S. Reid 2 00
Janesville. Y. P. S. C. E. of Cong. Ch., *for Student Aid, Talladega C* 2 00
Lake Geneva. First Cong. Ch 16 00
Oconomowoc. Cong. Ch 2 16
Sparta. Cong. Ch 27 10
Sun Prairie. Sab. Sch. Cong. Ch., *for Student Aid, Talladega C* 3 00
West Salem. Cong. Ch. to const. CLYDE M. SHANE L. M., 32.77; Cong. Ch. C. E. Soc., 9.06 ..... 41 83

Wisconsin Woman's Home Missionary Union, Mrs. C. M. Blackman, Treas.:
Appleton. W. H. M. U 17 09
Arena. W. H. M. U 1 45
Eau Claire. W. H. M. U 4 00
Stoughton. S. S. Birthday Box 3 50
Sun Prairie. W. H. M. U 1 72
Wauwatosa. W. H. M. U 6 00
Wauwatosa. W. H. M. U., *for Debt* 5 00
38 76

MINNESOTA, $117.12.

Alexandria. First Cong. Ch 11 95
Austin. Sab. Sch., First Cong. Ch 5 04
Minneapolis. Como Av. Cong. Ch 5 17
New Richland. Cong. Ch 1 58
Robbinsdale. Cong. Ch 8 82
Winona. Cong. Ch 32 00
Worthington. Union Cong. Ch 2 56

$67 12

ESTATE.

Hawley. Estate of Adna Colburn, Sen., by Walter Tanner, Executor 50 00

$117 12

MISSOURI, $3.00.

Saint Louis. Bethlehem Cong. Ch 3 00

NEBRASKA, $38.30.

Linwood. Cong. Ch 14 00
Fairmont. Cong. Ch 4 30
Santee Agency. Young Woman's Missionary Society of Santee Normal Training Sch., by Mary T. Morris, *for Debt*. 20 00

NORTH DAKOTA, $3.00.

Woman's Home Missionary Union of North Dakota, by Mrs. J. M. Fisher, Treas.:
Cummings. Mission Band 3 00

SOUTH DAKOTA, $57.00.

Beresford. Cong. Ch., 2.65; W. M. Soc. of Cong. Ch., 2.35 ..... 5 00
Yankton. Cong. Ch., *for Share Jubilee Fund* 50 00
Pioneer. Cong. Ch 2 00

COLORADO, $6.00.

Fort Logan. Charlotte E. Parish 6 00

ARIZONA, $2.00.

Nogales. Soc. of C. E., by Mrs. O. E. Mix 2 00

CALIFORNIA, $59.25.

Avalon. Rev. Ewing Ogden Tade 2 50
Lodi. Cong. Ch 4 50
East Los Angeles. Mrs. Tabitha L. Cushman, *for Share Jubilee Fund* 50 00
Woman's Home Missionary Union of Southern Cal., by Mrs. Mary M. Smith, Treas.:
San Jacinto. L. A. Soc. of Cong. Ch. 2 25

OREGON, $5.00.

Ashland. Cong. Ch 5 00

WASHINGTON, $10.06.

Snohomish. Cong. Ch 10 06

DISTRICT OF COLUMBIA, $258.22.

Washington. Rev. J. E. Rankin, Prof. J. L. Ewell and Prof. Isaac Clark, 100; First Cong. Ch., 75; Prof. J. L. Ewell, 32.61; Prof. Isaac Clark, 18.61; Rev. J. E. Rankin, 12; Mount Pleasant Cong. Ch., 10; Rev. H. P. Johnson, D.D., 10, *for Theo. Student Aid, Howard U.* 258 22

MARYLAND, $100.00.

Baltimore. D. D. Mallory, *for Gloucester Sch. Cappahosic, Va.* 100 00

VIRGINIA, $3.50.

Cappahosic. John Boyd, *for Gloucester Sch.* 1 00
Saint Stephen's Ch. Rev. W. H. Taylor, *for Gloucester Sch., Cappahosic, Va.* 2 50

KENTUCKY, $10.47.

Campton. Rev. J. W. Doane, *Jubilee Offering* 5 00
Evarts. Cong. Ch., 2.05; Sab. Sch., Cong. Ch., 42c 2 47
Red Ash. Cong. Ch 3 00

NORTH CAROLINA, $3.25.

Woman's Missionary Union of North Carolina, by Miss A. E. Farrington, Treas.:
Oaks. Free-Will Workers .. 2 00
Oaks. Jr. C. E. S., *for Indian M.* 1 25
3 25

SOUTH CAROLINA, $5.00.

Charleston. Miss I. C. Chapin, *for Student Aid, Talladega C.* 5 00

GEORGIA, $5.50.

McIntosh. Rev. J. A. Jones, *for Theo. Dept., Talladega C.* 5 00
Woodville. Rev. J. H. H. Sengstacke ... 50

ALABAMA, $18.84.

Ironaton. Rev. P. O. Wailes, *for De F. Mem. Chapel, 4; for Theo. Dept., Talladega C., 2* 6 00
Talladega. Abraham Lincoln Cent. Soc., by Mrs. E. G. Snell, Treas 12 84

MISSISSIPPI, $20.50.

Moorhead. Miss E. L. Parsons, *for Moorhead* 20 00
Tougaloo. F. H. Ball, *for Student Aid, Tougaloo U.* 50

————, $17.25.

————. Anonymous, *for Talladega C.* 10 00
————. D. H. Holmes 5 00
————. "A Friend" 2 25

HAWAII, $200.00.

Kohala. "A Friend" 200 00

Donations $12,758 19
Estates 1,737 68
$14,495 87

INCOME, $335.00.

Avery Fund, *for Mendi M.* 202 00
Dike Fund, *for Straight U.* 50 00
General Endowment Fund 50 00
General Endowment Fund, *for Freedmen* 7 50
LeMoyne Fund, *for Memphis, Tenn.* 11 25
Scholarship Fund, *for Straight U.* 3 75
Tuthill King Fund, *for Atlanta U.* 7 50
Yale Library Fund, *for Talladega C.* 3 00
335 00

TUITION, $1,294.14.

Evarts, Ky. Tuition 25 28
Lexington, Ky. Tuition 17 05
Williamsburg, Ky. Tuition 151 75
Nashville, Tenn. Tuition 281 45
Beaufort, N. C. Tuition 10 50
Charleston, S. C. Tuition 350 15
Greenwood, S. C. Tuition 71 57
Marietta, Ga. Tuition 45
Talladega, Ala. Tuition 282 54
New Orleans, La. Tuition 13 00
Austin, Tex. Tuition 90 40
1,294 14

Total for July $16,125 01

SUMMARY

Donations $150,640 92
Estates 80,788 22
$231,429 14
Income 11,386 51
Tuition 38,514 36
Total from Oct. 1, to July 31 .... $281,330 01

FOR THE AMERICAN MISSIONARY.

Subscriptions for July $19 25
Previously acknowledged 442 10
Total $461 35

H. W. HUBBARD, Treas.,
Bible House, N. Y.

AMERICAN MISSIONARY ASSOCIATION.

EDUCATIONAL WORK IN THE SOUTH.

Higher Institutions.

Tenn.—Nashville, Fisk University, pupils, 467. Ala.—Talladega, Talladega College, pupils, 606. Miss.—Tougaloo, Tougaloo University, pupils, 384. La.—New Orleans, Straight University, pupils, 576. Tex.—Austin, Tillotson College, pupils, 189. S. C.—Charleston, Avery Institute, pupils, 433. D. C.—Washington, Theological Department, Howard University, 40.

Normal and Graded Schools.

Va.—Cappahosic, Gloucester School, pupils, 73. N. C.—Wilmington, Gregory Institute, 315; Beaufort, Washburn Seminary, 163; All Healing, Lincoln Academy, 188; Blowing Rock, Skyland Institute, 111; Saluda, Saluda Seminary, 149; Whittier, 164. S. C.—Greenwood, Brewer Normal School, 256. Ga.—Savannah, Beach Institute, 319. McIntosh, Dorchester Academy, 425; Atlanta, Storrs School, 222; Macon, Ballard Normal Institute, 398; Thomasville, Allen Normal and Industrial School, 175; Athens, 244; Albany, 184; Marshallville, 170. Fla.—Orange Park, Normal School, 106; Martin, 140. Ala.—Athens, Trinity School, 176; Marion, Normal School, 109; Selma, Burrell School, 281; Nat, 119; Florence, 30; Cotton Valley, 167. Tenn.—Memphis, Le Moyne Institute, 670; Jonesboro, Warner Institute, 105; Knoxville, Slater Training School, 117; Grand View, Academy, 198; Pleasant Hill, 168; Crossville, 52; Cumberland Gap, 236; Big Creek Gap, 117. Ky.—Lexington, Chandler Normal School, 87; Williamsburg, 230; Evarts, 167. Miss.—Meridian, 291; Jackson, 94; Moorhead, 64. Ark.—Helena, Normal School, 79.

Common Schools.

North Carolina.—Cedar Cliff, Carter's Mills, Chapel Hill, Hillsboro, McLeansville First and Second, Nalls, Oaks, Pekin, Strieby, Troy and Valdese.

Georgia.—Andersonville, Bainbridge, Cuthbert, Cypress Slash, Marietta, Rutland and Woodville.

Florida.—Pomona.

Alabama.—Ironaton and Shelby.

Mississippi.—Mound Bayou.

Texas.—Dallas.

Kentucky.—Lexington and Campton.

Tennessee.—Deer Lodge, Mt. Verd and Pomona.

LOCATION OF INDIAN STATIONS.

Santee Agency, Nebraska. Rosebud Agency, South Dakota. Oahe, SouthDakota. Standing Rock Agency, North Dakota. Fort Berthold, North Dakota. S'kokomish, Washington. Cape Prince of Wales, Alaska.

Out Stations.—South Dakota—Bazille Creek, Mission; White River; Fort Pierre; Burrell Station; Park Street; Black Pipe; Elizabeth Memorial; Cherry Creek; Touch the Clouds; White Horse; Remington Station; Hope Station; Thunder Butte. North Dakota—Plum Creek; Elbow Woods; Oak Creek; Rock Creek; Elkhorn Butte; Flying By; Thunder Hawk; Cannon Ball; Moreau River. Montana.—Crow Agency.

LOCATION OF CHINESE SCHOOLS.

California.—Fresno, Hanford, Los Angeles, Marysville, Oakland, Oroville, Petaluma, Riverside, Sacramento, San Bernardino, San Diego, San Francisco, (Central, Barnes, West), Santa Barbara, Santa Cruz, Stockton, Ventura, Vernondale and Watsonville.

Utah.—Salt Lake City.

THE JUBILEE

THE . FIFTIETH . ANNUAL . MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION

WILL BE HELD AT

BOSTON, MASS., OCTOBER 20-22

Beginning at Three o'Clock on Tuesday Afternoon

EXTENSIVE arrangements have already been made in Boston for this great Convocation. Regular sessions will be held in new Tremont Temple. There will also be meetings in Faneuil Hall and Park Street Church.

Life members, and delegates chosen by contributing churches, local conferences, and State associations, constitute the annual meeting, as will be seen by the following article of the Constitution:

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State conference or association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

Arrangements are already entered into for the usual reduction in railroad rates. More particular notice will be given in the next number of the MISSIONARY.

Any preliminary inquiries of the local committee may be addressed to the chairman, Rev. W. E. Barton, D.D., Boston, Mass.